# the universalist leader

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the universalist **leader**

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

*Continuing:*
THE CHRISTIAN LEADER *and its predecessors (1819 to 1897)*
THE UNIVERSALIST *and its predecessors (1827 to 1897)*
THE GOSPEL BANNER *(1835 to 1897)*
THE UNIVERSALIST LEADER *(1897 to 1926)*
THE CHRISTIAN LEADER *(1926 to 1953)*

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*The cover is a photograph of the mosaic mural seen from the Children's Chapel, First Unitarian Church, Portland, Oregon.*

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# Letters to the Editor

### On the Name of the "White House"

I feel that an explanation should be made in reference to the "Open Letter To A New President" as written and published by Gordon B. McKeeman in the January issue of the *Leader* and I wish that you would have this published.

I, as well as many other readers of the article, were utterly astounded to learn that any sane person would consider that the term "White House" bore any relation or even connected in any way with racial discrimination.

History tells us that the building was first built and called "The President's Palace," that in 1814 during a war with the British, the President's Palace was badly damaged by fire. In 1817, when it was repaired, it was necessary to paint it white to hide the smoke stains that showed on some of the walls. The building has been white ever since and after the first painting was called "The White House."

I feel that there is entirely too much stress placed on the racial and creedal situation these days and further feel that if we all, regardless of race, creed, or color, would evaluate ourselves and teach all peoples right from wrong, good moral living, and help them to advance, that the world at large would be a far better place to live in.

I trust that our President will not deem it advisable to change the name of the "White House" to that of Presidential Mansion for the reason Mr. McKeeman stated.

*Silver Spring, Md.* BLANCHE T. CAWTON

### Comments on the LEADER

The new *Leader* is reader-enticing.

*Concord, N. H.* GEORGE J. W. PENNINGTON

May I congratulate you on the new format and content of the *Leader*. The "new look" should increase its circulation and evoke more thoughtful interest.

*Eldorado, Ohio* GEORGE M. LAPOINT

My word of appreciation for the new vitality and appeal which you have brought to the paper.

*Canton, N. Y.* MAX A. KAPP

I like your series on what some of our alive churches are doing, and I like especially the new format and art work. It is now a very fine, modern, and relevant journal of liberal religion.

*Cortland, N. Y.* JAMES D. HUNT

# Clarence R. Skinner
# Prophet of the Larger Faith

ALFRED S. COLE

*A member of the faculty at Crane Theological School, Tufts University, from 1931-1955, the Rev. Alfred S. Cole is a beloved teacher of many Universalist and Unitarian ministers. He is now the minister of the Unitarian church in Lebanon, New Hampshire.*

THE writings and utterances of Dr. Clarence R. Skinner, one of the truly great prophets of liberal religion in the twentieth century, can be of inestimable value in guiding us into a dangerous but fascinating future. Twelve years ago, his voice was silenced by death and his busy pen came to a halt in unfinished sentences of prophecy.

In the forthcoming merger of The Universalist Church of America and the American Unitarian Association, it is of the utmost importance that we understand our liberal history and the men and women who made it great. The particular emphasis which Clarence Skinner made in regard to the "Unities and Universals" of our liberal faith is literally a very important foundation stone for any structure we may build.

Many of our leaders in both denominations today have a much better understanding of liberalism, a keener insight into our social problems, and a clearer inspiration for better living, because they came in contact with this fine teacher in a classroom at Tufts University. His life is such a power and inspiraton because he is, for them, not some leader from the distant past whose biography is portrayed on the pages of a book, but a friend and a keen thinker who knew them intimately, challenged them and made an indelible imprint on their minds.

Dr. Skinner's writings and work are important just at this particular point in the history of the liberal church because his life and thought represent such a marvellous combination of the mystic, imaginative and intellectual creativeness of a thinker. He may have had humble beginnings in Brooklyn; but the magic pen of his father, Charles M. Skinner, the Editor of *The Brooklyn Eagle,* by the power of his imagination, could change a dingy backyard into a paradise where wonderful things came to pass.

In his fine little volume, *Nature In A City Yard,* Charles Skinner described this Brooklyn Eden.

"It is a common city yard, about eighteen feet by fifty. Part of it has to be given up to clothes and lines on Monday morning and during the rest of the week it is a repository for broken toys belonging to Clarence and Harold, the younger members of the family, and an occasional tomato can, emptied of the material which might make it interesting." (1)

Something important is bound to happen to the mind of a little lad when his father sits down with him in the backyard and reads aloud passages from Homer, the plays of Shakespeare, Emerson's Essays, Walt Whitman's poems and in the magnificent prose and explosive ideas of Henry David Thoreau. Something did happen. After being exposed to the mysticism and realism of such men, one can never be quite the same again. No better description of Dr. Clarence Skinner's life and work could be given than is found in the testimonial written in *The Brooklyn Times* on the sad occasion of his father's death in 1908.

"He was a man with the soul of a poet and the accuracy of a skilled journalist, who had the faculty to see what other men pass unregarded and to tell what he saw in such vivid

terms as to arouse a similar enthusiasm and to send abroad on a like quest those who listened to his words." (2)

In his books and several of the manuscripts which were printed by Kenneth Patton on the *Charles Street Press* (material which contains the core of Dr. Skinner's philosophy), we find a clear outlook and an emphasis which the liberal churches should make.

Clarence Skinner's mysticism was the source of his inner strength. It fired his imagination, gave a glow to his words, and a vast out-going sympathy for his fellowmen. This mysticism (I know it is a dangerous word to use) differed greatly from the older variety. He explained it in his own words.

"Can there not be a social and political mysticism which call forth an eager faith? Can we not visualize a better world which is not yet real, but which is capable of becoming a reality? And why does not religion furnish us a faith in the possibility of that world? This sort of mysticism would call for high powers of divining, a sharp spiritual insight, and more it would call for creative ability. The old mysticism was individualistic. It tended toward the relaxation of effort for world progress. It looked toward a folding of wings, and a beautiful repose. But this other mysticism contains a diviner urge and lays upon man a sense of someing great *to be done*. It would elicit faith in terms of heroic imagination and constructive energy, rather than in terms of satisfaction. Under its impulse, man would live generously, bravely, with the sense of youth, eager for strange quests and delighting in divine surprise." (3)

This splendid type of mysticism came partly from the rich heritage passed on to him by his parents and the sessions in that Brooklyn back yard with Emerson, Thoreau and Whitman. In later years this inner light glowed brighter because of contacts with the writings and work of Mahatma Gandhi and Albert Schweitzer until the "Unities and Universals" he talked so much about became a dominating part of his philosophy. The best and finest ideas of the Universalist tradition became very much alive in the writing, teaching and preaching of this twentieth century prophet of liberalism.

It was this kind of mysticism which literally forced Clarence Skinner into the center of the great social problems of the early twentieth century. In his work among the tenement districts of New York City, he saw how "the other half" lived during their dull, hopeless lives. He sensed the aloof attitude of organized Christianity toward the poor and disinherited. Walter Rauschenbusch and many others were preaching the Social Gospel. It was a great emphasis. Religion must come down into the market place. It must become alive in the narrow, dirty tenement streets. Anywhere and everywhere the souls and bodies of men, women and little children were enslaved and human dignity flouted and debased.

The Social Gospel caught fire in young Skinner's mind. From that time in the early twentieth century to the time of his death, he taught, wrote and preached against war. He suffered greatly because of his uncompromising stand. He sided with the under-dog, supporting institutions and individuals who were out on the firing line, working for better housing, justice for minorities, freedom of speech, and better race relations. He summoned many of the world's great leaders to the platform of the Boston Community Church to speak for peace, better understanding between nations and for the building of a universal religion.

Dr. Skinner's detailed study of world religions made him realize that the time had arrived for them to drop their non-essentials and provincialisms in order to effectively minister to the world's desperate needs. The "Unities and Universals" became very real to him, these two great words which so aptly symbolize the spirit and meaning of our present merger. As he stated in one of his unpublished manuscripts:

"The religious insight at its best cries, 'Go beyond these broken fragments of truth. Why spend your substance for that which is not meat and bread? Why give your bodies to be burned for false idols of gold and silver? Why worship half-truths? Why give your highest loyalties to atoms? These are the broken arcs. Ascend the mountain of vision and see that humanity is one, aspiration is one, wealth is one, truth, justice are one. Let us have done with lesser things and join in a common, universal life, whose tides flow through our souls . . . . Let us place, at the center of our world, the world soul, full of the dignity of greatness, hurt by the meanness and pettiness of lesser men—yearning to inbrother humanity into the universal fellowship. This kind of religion is still active, and as it was commanding in Jesus, as it was powerful in Gandhi, so it may lay hold on us and lift us up to the vision and the life of 'one stupendous whole'." (4)

What a vision this liberal prophet of the twentieth century has bequeathed to us! There is nothing radically new in Clarence Skinner's ideas and teachings. However, the impact of his fine mind upon the religious ideas of his day made them take on new meanings. He is very much alive today in his writings, his aspirations, his social mysticism and, more than all else, in the lives of those who were privileged to come in contact with him in the class-room.

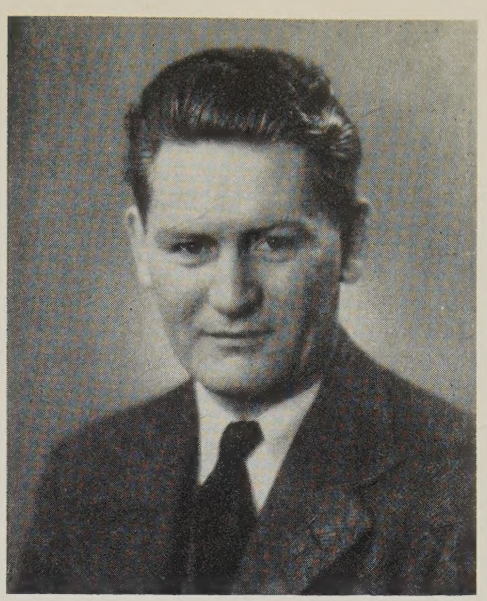
In this particular period we need to re-read his books and his pamphlets. The range of his thinking reaches from worship and meditation, which he discussed in his book, *Worship and A Well-Ordered Life*, to studies of the social inequalities, antagonisms and war. We need to become infected with his creative spirit lest we lose our very souls in the turning wheels of organization.

Dr. Skinner does not furnish us with a map; he gives us a song to march by. He gives us no ready-made program with detailed blue-prints, but opens up a glimpse of the distant sun-lit towers and streets of the Kingdom of Tomorrow. His religion of "The Unities and Universals" flows out over all national barriers, leaving behind the dead creeds and theologies of the past. He shakes us out of our

*Continued on page 80*

# Success is Failure

KENNETH L. PATTON



*The Rev. Kenneth L. Patton is minister of the Charles Street Meeting House, Boston, Massachusetts.*

WHAT is the nature of success? Is success a personal accomplishment, something that takes place mainly within the personality and life of the individual, or is it social? Is the success of a venture to be measured in terms of its present acceptance and popularity, or in terms of the potency of its long range influence?

It is such questions as these which concern us here, and they are of first importance for both individuals and institutions in our status-seeking age. If we have any sense of history, we cannot fail to ask ourselves these questions, for, if not always, then at least often enough to be tantalizing, the man who was a social failure during his life turns out to be greatly successful in future generations, in terms of public acceptance and influence.

The art world of the immediate past has provided us with four striking examples of this in the painters Van Gogh, Gaugin, Modigliani, and Cezanne. Many others could be added. This is so often the fate of the creative and innovating artist in every field, that the one who is successful both in his own and succeeding generations seems almost the exception. William Blake, Keats, Whitman and Emily Dickinson in poetry can be added to the list. In religion almost every great innovator suffered opposition and even martyrdom in his own day. The founder of Bahai was imprisoned. The Old Testament prophets were scorned and persecuted. Jesus was martyred. Buddha and his followers met scorn and charges of heresy. Confucius is ironically humorous about his failure to influence government and behavior in the Chou Dynasty. Mohammed was bitterly opposed. In science, Galileo, Pasteur, Bruno met the wrath of their colleagues or the church. Frank Lloyd Wright finally won the praise he deserved as an architect only because he lived to be eighty-nine, surviving twenty-five years of neglect until he won acceptance. But long years are no guarantee. John Dewey, who lived into his nineties, lived to see the swing away from the ideas of Pragmatism and progressive education.

Before we can begin to answer these questions we have to make some definition of the nature of success. This is of necessity prejudicial and arbitrary in a degree, for the varieties of human satisfaction and desire are many and extreme in their divergence. One man's success is another man's failure. It will depend on our ideas about the nature of man, of values, and of the meaning of life. Although some will consider that the whole question is begged in such a definition, we will be quite specific about it.

Success in living is both personal and social, although the two are only different ways of looking upon the same life. A man is successful within himself if he realizes his own potentiality of growth and creativity and productivity as fully as possible; he is a failure personally if he fails to become as much of a person as he had it in him to become. Social success inheres in the individual making the greatest contribution he has within himself to make to human culture and to the shared life of humanity. Here success or failure is relative to the potentiality for influence a person has. Even if one makes a substantial contribution to the common good, he is a failure if he is capable of making a greater contribution and does not meet the issues of his engagement.

The theory of human nature here exemplified is that man is an organism whose basic character is that he is growing and that he is capable of being creative. Man is seen, not as a creature, but as a creator. It is not enough for him to receive and conserve the creations of others; he must himself participate in the creative development of his

species and of culture. If he does not, the finest attributes of his own nature have not been fulfilled. We might even say that he has not even been himself, since he has not become the person he potentially could have been.

The thesis of the title, "Success is Failure," is that the marks of success current in the world in which one lives are the ear-marks of failure. I will grant that the evidence does not justify making this judgment universal. In fact, contemporary success may indicate long-range failure in only a minority of cases, or it likely indicates only partial failure. But we will make the statement uncompromising in order to sharpen the argument.

The reasoning behind this estimate is as follows: If what a person does finds quick and widespread acceptance and reward in his own time, then it must be something that his own generation is accustomed to and is ready to accept. In general, people will honor that which is acceptable and agreeable to them, that which they understand, that which resembles their past experience. A piece of music that he has heard and liked before finds readied paths of recognition and reception in the listener. But music that presents problems to the listener, surprising and shocking his ear and his sensibilities, will be usually rejected, probably ridiculed.

Both aspects of this kind of social behavior are illustrated in the career of Charles Chaplin. He has been acclaimed a genius as an actor, writer, and producer. In his early career, Chaplin received a universality of success that was amazing. His movies struck a responsive chord in people in every part of the world, whatever their stage of civilization or their cultural background. His stories were simple, dealing with universal human situations and emotions.

We could not say that Chaplin lacked creativity or productivity, or that he failed to contribute to human happiness and culture. He made a great contribution. But as Chaplin developed as an artist he became more difficult, more critical, more controversial. He was not content merely to be a great clown. In "City Lights," in "The Dictator," he began to satirize the evils of technology and politics. His later films were even more penetrating and disturbing. He was persecuted in this country, and his films neglected, even banned from distribution. He left the United States for Europe.

Chaplin's early films were based on stock characterizations from the British music halls. He made the wistful little clown indubitably his own creation, as every genius does. But his own creativity was only an elaboration of the past, of a tradition, not a break with the past, nor a criticism of accepted ways. We cannot say that in his early years his success was a mark of failure as yet; it did indicate how Chaplin might have failed.

There are some artists who develop an attractive style when they are young, one which is commercially successful, and who decide that since they have a marketable product, they can spend the rest of their lives imitating themselves. Often a comprehensive showing of an artist's work after his death will demonstrate that once his style was established, early in his career, he painted in much the same way ever after. With the really great artists, this is never true. Their work continues to develop, to become more profound, more experimental. The later plays of Shakespeare, the late string quartets of Beethoven, the late water colors of Cezanne are definitive examples. Rembrandt's development in his forties and later caused him to lose the wealth and popularity he had won as a young society painter, and doomed him to poverty and public neglect.

It seems clear that if Chaplin had wished to merely elaborate on the comic style of his early films, stay out of controversial artistic, political and social issues, he would have retained his acceptance by those in high places and by the people. If he had done so, his continued success would have then marked him as a failure, for he would have failed to become the profound and disturbing artist of his later years. He would have sacrificed being the artist into which he has developed, for becoming an empty imitator of the artist he had already become.

From this we can derive an axiom: Regardless of the success attained at one stage of his development, a man is a failure if he does not continue to grow and to enter new realms of experiment and endeavor. That is, growth and creativity are not attributes of only one stage of the development of a person, but should continue all his life. Creativity, growth are the marks of the mind and personality that are vigorous and alive. Success in being human depends on continuously becoming more than you have been. As soon as human beings cease to develop, they begin to harden and shrivel. They become less than what they have been. That is, the artist who is only imitating the painting he made last year, is less than the artist who last year was truly creative. One breath must be followed by another or the organism dies. One phase of growth must be followed by another, or the creativity of the personality deteriorates.

Another axiom is this: Each man's creativity must be his own. He must ultimately be his own and final judge as to what is valid and meaningful and seminal in his own work. If he finds that his own judgment is running counter to that of other persons, that he is losing their acceptance and their regard, he may be advised to carefully examine himself, his motives, his ideas, his standards—to be as objective and critical of himself as he can be, to determine whether they may be right and he wrong. But if, when he has done this, he still believes that he is justified in his departures and innovations, he must follow them out regardless of whether he is accepted or rejected by society.

If he fails to do this, if he allows the opinions of others to overwhelm his own self confidence and judgment, and then resigns from his own opinions and his own self-elected destiny, he will have resigned from being himself. For once he has lost confidence in his own reason, sensitivity, intuition and conviction, others will move in and take him over. He will become the servant of the goals and decisions and views of other men, that is, he will be an extension of their movement, and have no direction and movement of his own. Then he can no longer have any success in and of his

own person, because in the direction of growth and creativity, he will have ceased to be a person. He is some one else's tool.

Many people are counted as successful in our world who have done this. Many have never even begun to have a job of their own. In school they have submitted to an educational system set up for them, and merely accepted its imprint. Upon graduation they have sold themselves for wages to the use of some employer, to make whatever he asks them to make, in the way he wants them to make it. In fact, this meekness and subservience to the will of the employer is, in our culture, the mark of the cooperative and successful employee, the good team man. Many employees never make basic decisions or innovations in all their professional life, and what is more tragic, never expect such a function of themselves. Idea men are set aside to have ideas. Managers are set aside to manage. Owners are set aside to own. The worker does his assigned work as directed. These workers are successful, in the sense in which we define success, as substitutes for some one else's hands. There is no success in *their* hands. This is the likely reason why many workers go home from eight hours working at some one else's job, to work in their own workshop at a job of their own choosing and liking. What tragedy it is that they can be their own workman only as a leisure-time activity, and not as the main issue and occupation of their lives.

If we accept the evolutionary nature of the processes of life and society, then everything is in development. What direction human development will take will depend on the imagination, inventiveness and creativity of human beings. And here there is no special privilege of class or birth or race or position. There are no authorities for the next step of growth. The future is unproven and unpredictable. This is the basic theme of the theory of emergent evolution: You cannot tell from observing what has already developed what the next stage of development will be. Something new will emerge.

If this is the case, every individual who elects himself to participate in this evolution becomes his own authority for himself. If he moves out into new ranges of human experience, no one will have gone before him to give answer to the questions and doubts that his new trials will raise. If he is a true creator, he must answer his own questions, make his own judgments. He can confer with others, seek out their judgments, and consider them well, but his last consideration will have to be his own. His judgment may be wrong, but paradoxically, even this failure is a kind of success. For the root failure of all is to fail in the responsibility to make one's own judgment, to fail as judge, whether or not one's judgment is right or wrong. If one does not dare to make his own mistakes, he also will not dare to make his own successes.

Thus as patient, as considerate, as teachable as the creative person may be in his relationships with others, there comes a point when he is quite stubborn and intractable. When he has decided on the way he must go, he will go that way regardless of the opinions of anyone else. We are, of course, talking in a certain context. We are assuming this person to be well intentioned, idealistic, and creative. When the conscientious objector cannot enlist for military service, he will submit to being jailed like a criminal if necessary, before he will compromise his principles. For he believes this to be the only true way for himself, and also to be the only way peace can come among men. He is making his judgment not only for himself, but for humanity, insofar as his acts will shape what humanity will become. He is working for his own good, and for the good of all, but each free person must at last refer to his own vision of the good as his final guide. He must, of course, if he is true to this spirit, never force his idealism upon another. Every fanatic desires to be a tyrant. And this means he may have to go it alone, or with whatever few will go with him. It is here that his failure becomes the mark of his success. His failure announces that he has been successful in following his own principles and ideals, in being true to himself, and in being true to his vision of the good for all men.

We have been speaking as if this were mainly a matter of decision making, of critical choices, and of course it sometimes is that. It is in these crucial decisions that the whole trend of a life is often determined, and the chain of decisions to be made is endless for the growing person.

But there is another issue that is harder to resolve. It is one thing to meet the urgency of a crisis, marshall one's energies for a day when a basic judgment must be made. There is an excitement at work here, a sense of momentousness. And often one is the point of attention at such a time, the object of the concern and inducements of those who want to influence him to decide one way or another. Many persons have been victorious over temptation and coercion at that point, only to succumb when wearied by the long years of neglect and disregard that have followed. For the real successes are the products of the long, patient years of careful building that go into the proving out of that way one has chosen to go. It is one thing to choose which fork in the road one is to take, or to choose to walk out into the untrodden brush to beat a new trail. It is another thing to walk on, mile after mile, year after year down that road, alone or with few companions.

For what happens is that the farther one goes down the chosen road the farther he is from the point at which he started, the farther he finds himself from his own familiar past and surroundings, and the farther he is from the appreciation and understanding of others. But what is he to do if the longer he travels this road, the more certain he is that this is the way he should go, and the more certain he is that the best service he can do for others is to beat this new trail for them? He must keep on going, until others mark his trail and begin following it after him, or he begins to meet those who are beating trails similar and parallel to his own. Seldom is he asked to be totally alone. But he will accept even that if he must.

Of course this is only an analogy. The distance from others is not a matter of geography, but of social distance. And this is called failure. When a person is unaccepted,

when his product finds no market, that person is a failure. When Modigliani had to trade his paintings for food and drink because no one would buy them, he was a failure. He had gone down the road of painting farther than the eyes of those who bought paintings could follow him. But he went on down that road inexorably, solving his own problems, until his last paintings seem perfectly conceived and executed. Now a couple of rooms full of his paintings are worth half a million dollars. Quite a success, isn't he, forty years after his death? But the integrity and stubborness of his failure while he lived is the measure of his ultimate success.

The return is not often that immediate. Some make their prophecies in ideals. How long must it take society to purchase these paintings? Laotzu announced the evils of militarism and war twenty-five hundred years ago. Hosea and Isaiah came to parallel judgments in the same era. Jesus, Gandhi and others have followed. The role of the pacifist is still a lonely one, and efforts to forestall the long series of human wars is a list of failures several millenia long. How long will the peace-makers have the patience to be failures? We can only hope just as long as it takes the nations to learn their wisdom.

This is religion: the courage and the patience of the idealist. The religious man is he who elects for himself the best way that he knows, and who then goes that way, whether or not others go with him. In our country we give honor to the social necessity for this individualism and this minority action, in our laws of the separation of the church and state. These laws indicate our judgment that the country is benefited if it puts no ceiling and no restraint on the aspirations and moral strivings of its citizens. It is permitted a man to maintain his ideals as a higher loyalty than his commitment to his country's policies.

But freedom of religion is little use if the people voluntarily absolve themselves from it, or if the religions they hold are so timid and conventional that they only serve to habituate their believers the more solidly in the trite and careless moralities of their society. Unless a religious conviction somewhat stirs a man to be more than he would be in any case, what good is it?

The success of a religion is measurable by its failure in its own time. If it declares and practices ideals and opinions sufficiently different from those prevailing to have any significance, it is bound to be unpopular. If it is in any sense the leaven and salt the human baking needs, it will not be confused with coffee cake. Universal, liberal and humanistic religion had its days of decision early in this century, and emerged as a definite minority movement in our religious life. Recent waves of isolationism, neo-orthodoxy, and growing conventionality and comfort within the ranks, makes the role of such liberals seem even more lonely, makes their efforts seem more of a failure than ever. But we cannot measure our success by this.

There is only one measurement: Are we completely honest and clear in the goals and ideals we propose for ourselves and humanity? Are the methods of our own group life and human relationships in accord with the principles we preach, or do we hypocritically violate our own faith in our own sectarian practice? Have we succeeded in creating in our temples, our symbols, our arts, and the manners of our assemblies, the miniature demonstration of the world we hope will one day come for all mankind?

If we can say this, then no matter how we may seem to have failed by the ordinary counters of success—by numbers, funds, popularity and fame—we will have succeeded. But if we will have gained the whole world and lost our own religion, what will our success be?

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CLARENCE SKINNER

*Continued from page 76*

lethargy, scorns our easy-going liberalism, and sharply criticizes our smugness. He envisages a new religion which gathers to itself the mighty momentum, power, moral courage and great ethical insights of our amazing age.

As these two denominations, rich in history and achievement, move forward into the future, may the creative mysticism and the social sensitiveness of our liberal prophet, Clarence R. Skinner, be as a great white light upon our path. Listen to his vigorous words:

"What will bring the new world order will be a spiritual renaissance, touching into flame the smouldering faith of man in the impossible, an awakening of great imaginations, a touch of mysticism in politics, a glory round the edge in business, a disturbance, a breath of idealism, an unloosing, a peril. Behold in this the Redeemer cometh! Eager hands dripping music, eyes of men full of the Kingdom of God, voices of poets chanting poems as big and flowing as the sea, prophets thundering great and awful judgments, creative men, sculptors of the future, moulding the unreal into flesh. Of such is the Kingdom of Tomorrow!" (5)

(1) Skinner, Charles M., *Nature In A City Yard.* New York: The Century Company, 1897. p. 1.

(2) "Charles M. Skinner—A Sketch of His Life and Tributes To His Work by His Newspaper Associates," *Brooklyn Daily Eagle,* 1908.

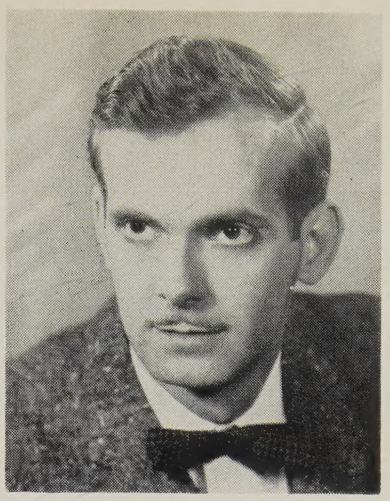
(3) "The Church As A Universal Community." *The Edge.* Charles Street Press, Boston 1954. Vol. I, No. 2.

(4) Unpublished Manuscript, "Religious Insights Into The Unities and Universals." Clarence R. Skinner.

(5) "The Church As A Universal Community." Dr. Clarence R. Skinner. *The Edge.* Charles Street Press. 1954.

# Who Dares to Hope?

MAX A. COOTS



*The Rev. Max A. Coots is the minister of the First Universalist Church of Canton, New York.*

MANY of us came into the liberal fellowship from other faiths because we felt the need of something more: something important. Discovering liberalism was like finding a missing part of ourselves. We knew the sense of excitement, the enthusiasm, of the convert. Our adopted church seemed so right and meaningful, and the doctrines of the former faiths seemed so outmoded that we even found ourselves pitying our conservative friends and relatives.

No wonder it was disconcerting when we discovered our orthodox friends acting as though we were impetuous rebels, rank unbelievers, or certain candidates for their subterranean Hell. The fact is that our enthusiasm often reflects only our personal opinions and not those of people outside the liberal church.

There are several reasons why everyone does not flock to our churches.

Every age has been a trying time to those sensitive to the wrongs men do, but not even the Inquisition can match the Nazi regime in our own time. The wars of history were horrible, but none so devastating as the two since 1939. What has history got to match our Bomb? For many, World War II, Korea, and the Bomb are proof of man's depravity. Events seem to betray the liberal trust in human perfectability. Former enthusiasm for man's progress from the savage caves to civilization seems a mockery to many, for whom "civilization" has become just a thin veneer that covers the true face of humanity. As someone said, "If the 1920s could be called the 'lost' generation, then surely . . . we ought to call ourselves the 'all-is-lost' generation". The last twenty years were frightful years that left millions scurrying for something new to hang onto, for escapes into the new materialism of America, or to embrace the new religious revival in either the form of "neo-orthodoxy" or the sentimentalistic Protestantism of a Norman Vincent Peale. To many, the affirmations of life and faith in man of the religious liberal seemed naive in the years after Hitler.

For others our emphasis on reason seemed and still seems equally ridiculous. If reason is an expression of divinity, they said, what happened to the amazingly rational German people? What of the scientists who made the Bomb? So a new orthodoxy arose with its bitter comment that "all your righteousness is as filthy rags."

New mysticisms seemed to many to be the answer to a world teetering on the brink of disaster. It was difficult to trust "Nature and Nature's God." As never before, many felt a sense of guilt for the world and a desire to put on the sackcloth and ashes of repentance for having assumed that human hands could create good.

The mood was and is pessimistic. Faith in mankind seems less real than the belief that each person stands alone in his personal despair.

Once Universalists prided themselves on their disbelief in Hell, but it is conceivable that many need a doctrine of Hell to satisfy their current sense of world-wide injustice and personal guilt. There are people with a strong need for punishment.

If events have resulted in a return to orthodoxy and to other-worldly philosophies—if what many trusted they can no longer trust as authorities for their living—then the need of many for an authority beyond authorities that they can believe is beyond the world and not subject to the betrayals of human actions is obvious. Freedom of thought,

emphasis on each man as the builder of his faith, the value of varieties of ideas within a religious fellowship, and other characteristic ideas of our Church could very well seem inconclusive, weak, or even frightening to a person who cannot bring himself to accept the uncertainties of human life. For him and millions like him there is a need for the security of traditional religious forms.

For millions it is not just ignorance or superstition that prompts them to more conservative faiths. It is disillusionment with humanity.

This disillusioned apprehension is said quite well in the symbolism of T. S. Eliot's poem, "The Love Song of J. Alfred Prufrock" in those lines where he says:

> "Do I dare disturb the universe?
>
> . . .
>
> For I have known them all already, known them all:
>
> . . .
>
> I have measured out my life with coffee spoons;
> I know the voices dying with a dying fall. . .
>
> . . . .
>
> I grow old. . . I grow old. . .
> I shall wear the bottoms of my trousers rolled.
> Shall I part my hair behind? Do I dare to eat a peach?
> I shall wear white flannel trousers, and walk upon the beach.
> I have heard the mermaids singing, each to each.
>
> I do not think that they will sing to me."[1]

So much that is characteristic of our time is pictured in these few lines: the trembling, cautious, apprehension—"Do I dare?," "I have known them all, known them all," "I have measured out my life with coffee spoons," "I grow old." The sense of lostness in having known so much so soon and measuring out a life in meaninglessness; to find no purpose except to make of disillusionment a philosophy or a religion; to feel, as Eliot's Prufrock, the certainty that goodness is not for us: "I have heard the mermaids singing, each to each. I do not think that they will sing to me."

Many have interpreted the events of twenty years in just this way. They found that their former approach to life was naive and inadequate, so now they pursue each new and mass-produced escape, re-embrace the savior-god of miracles, or stand in dark philosophical musings that they are alone and old and certain that the mermaids will not sing to them.

It was an awful thing to have to learn that men could sin and that evil is a part of life. Our old soft liberal notions of automatic progress, character by education, and of industrial success as the god of modern life were faulty faiths. The years of Nazi crematoriums and mass graves, the years of war, Hiroshima and Nagasaki, the rapid changes, the fear, the new uncertainties are real. They are more real than the easy liberalism of two generations back.

We liberals admit that we have been barren, dispassionate, and colorless; too much, sometimes, the blind believers in a smug "fatherhood of God, the brotherhood of man, and the neighborhood of Boston." But now we make no more apologies! Religious liberalism has grown up some in those twenty years of hell on earth and we still see no need for other hells.

Because of those past events there is all the more reason to reaffirm the concepts of a liberal faith that believes in much more than a disbelief in man and the God in man. There is need for someone to speak for man and to negate the heresy that God is gone or God is far removed and goodness is by-and-by. There is a need for some voice to reaffirm trust in man's intellect, man's worth, and human hope, and to bring these down to earth in terms of our worth, our hope, and our divinity.

There is no time to wonder with Eliot's Anglo-Catholic propriety, "Do I dare disturb the universe?" We have to dare and to dare to disturb this universe! The poet is wrong if he assumes that we have known it all and found it empty of all except voices dying, as he says. We have not known it all! What makes us presume that recent lessons read in the dead eyes of slaughtered millions or divined from the sacrificial smoke of wars and massive funeral pyres is all there is to know of life? It is part, but not the whole by any means. For every Hitler see a Gandhi, and for every Stalin a Jesus or a Martin Luther King. We must refuse to accept the creed of twenty years of bombs and butchery, and refuse to sell a million years of dreams for a modern mess of despair.

The prophets and poets of the Lost Cause and the new-found orthodoxies, who offer a "rock of ages cleft for me" just as politicians offer salvation in underground bomb shelters, are the real heretics in our time.

We too grow old, like Prufrock, and every evil thing men do adds age-on-age to us, but, unlike him, we do believe in man and in the human vision of heaven brought to earth. I do believe that, if I can know God at all, I know deity in human hands that touch my single, solitary, finite life and make it seem as though my life were tied to every other life, unsolitary, and even somehow eternal. Unlike those others, we do speak for man. We even believe in those who dare no longer believe in themselves and call them Sons of God. To us there is another answer to recent history that is centered here where man in life is the crucial mystery—man, who seeks no some-day savior except inside himself, and in this discovery carries on the vision of religion that will not go down to despair or seek escape from the responsibilities of life.

It is this we have to say in every facet of this precious life. It is this we have to say to Mr. Eliot and others of his ilk who do not dare, who say that they have known it all, and who only know that they grow old. It is this we have to say: "We have heard the mermaids singing, each to each. We believe that they will sing to us."

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[1] From "The Love Song of J. Alfred Prufrock" in *Collected Poems*, 1909-1935, by T. S. Eliot, copyright 1936, by Harcourt, Brace & World, Inc. and reprinted with their permission.

# The U. U. A. First Election

Carl A. Bays

As a member of the Board of Trustees of The Universalist Church of America, I have been frequently asked since early January, why the birth of a consolidated Unitarian Universalist Association is being complicated by a contested election for the presidency. To explain the background and significance of the contested election has now become a felt obligation, because of the widespread misunderstanding as to how this situation came about. It becomes necessary to give something of the history of Board activities in the recent months.

In October, 1960, concern in the U. C. A. Board led to the adoption of a resolution which stated: "It is the conviction of the U. C. A. Board that in the best interests of the new Unitarian Universalist Association, every effort should be made to secure for the office of President of the U. U. A., a person eminently qualified for the post and widely known to members of both denominations; and that neither Dr. Giles, General Superintendent of the U. C. A., nor Dr. Greeley, President of the A. U. A., be considered for this post."

When the resolution was adopted, it was made known to the joint sub-committee on nominations—a committee created under the temporary constitution and bylaws to invite suggestions for nominees to various offices, and to report to the two Boards that together constitute the initial nominating body.

This resolution was also sent to Judge Lawrence G. Brooks, Chairman, for communication to the A. U. A. Board of Directors, and to Dr. Dana Greeley, President. It was interpreted by our President in the joint meetings of the Executive Committee on November 2, 1960.

To the U. C. A. Board, the prospect of launching the new Unitarian Universalist Association with the principal and professional leader being either one of the administrative heads of the predecessor organizations, introduced very real problems. Our new Association calls for a new approach to churchmanship, dissimilar to that which has been practiced by the President of the A. U. A. and the General Superintendent of the U. C. A. Universalist board members felt that our new institutional form demanded a leadership which would not be handicapped by former Unitarian or Universalist administrative patterns and affinities, and someone capable and willing to pioneer in this new postion. It was our opinion that to carry forward either present administrative head could evoke significant psychological problems that might unnecessarily impede the forward movement of the new Association.

In accord with the bylaws, the A. U. A. and U. C. A. Boards met in January to receive the report of the joint sub-committee, and to make the official joint nominations for the President, Moderator, two Vice-Presidents, Secretary and Treasurer.

The majority of the sub-committee on nominations recommended Dr. Dana M. Greeley for the Presidency, and unanimously recommended to the two boards the rest of the nominees which have since been made public; the sub-committee also reported unanimous agreement on "calling attention of the Boards to the following for Dr. Rice."

This report was received by the two Boards in a joint meeting; and, during the day of executive session, the Boards separated and came together several times. The U. C. A. Board accepted the suggestions of the sub-committee except that relating to the presidency, and the A. U. A. Board accepted the entire report. The U. C. A. Board could not accept the majority suggestion of the sub-committee with regard to the presidency because of its previously stated position relative to incumbency. The A. U. A. Board appeared to feel that incumbency was irrelevant, and in the various joint sessions the A. U. A. Board was firmly committed to the nomination of Dr. Greeley. The U. C. A. Board expressed a willingness to support the nomination of a qualified Unitarian non-incumbent for the presidency.

The resolution of the impasse was arrived at late in the day, when in view of the A. U. A. Board's refusal to suggest a non-incumbent Unitarian, the U. C. A. Board came in with the name of Dr. William B. Rice, former chairman of the Joint Merger Commission and widely known Unitarian minister. Dr. Rice was one of several Unitarian leaders considered by the U. C. A. Board, and his name was placed in nomination because of his excellent qualifications and because of the unanimous agreement of the sub-committee that they "call attention of the Boards to the following for Dr. Rice."

*Continued on page 89*

# A Church Meeting Crises

KENNETH GRUBE

A few years ago, exactly five people turned up one Sunday morning for the 10:30 a.m. service in the Unitarian-Universalist Church in New London, Connecticut.

Things had been going from bad to worse—but this was the worst. Yet nobody thought of giving up and nobody even suggested that the downtown church be abandoned or sold.

Instead, the five, plus the minister supplied that Sunday by the Massachusetts-Connecticut Universalist Convention, sat down around the common table at the rear of the church. There they reestablished an institution called The Talk-Back.

The name is apt. The institution is unique. It had been established on a twice-a-month basis some years ago by the Rev. John C. Fuller, a Unitarian minister who served the New London parish two years in the early 1950s. When he left, it had languished.

Re-establishment of the talk-back represented a turning point in the recent history of the church. For one thing, it's done every week now, not just twice a month.

It attracts up to forty-five participants these days. Pews at the rear of the church have been rearranged to form a rectangle around the common table.

People settle down with a cup of coffee in hand, pipes and cigarettes are lighted by those who wish, and the discussion starts in a relaxed and informal atmosphere.

All walks of the community are represented in the All Souls' fellowship. You'll see a carpenter's union official take issue with a college professor here. A young Navy officer begs to differ with a retired businessman. Coast Guard Academy cadets can question the man (or woman) who gives the sermon. Usually, such comments draw in others. Seldom do the talk-backs cease at noon, when Church School lets out, and parents bring their youngsters in to observe the sometimes spirited, always informative give-and-take.

"I never was questioned so closely even in divinity school," commented a young Congregational minister who had been the pulpit guest one Sunday.

There's seldom a talk-back not punctuated by the spontaneity and fellowship of laughter, for keen wit leavens serious discussion and at All Souls levity blends nicely with brevity to produce a point.

Yet, this New London church isn't sophisticated, wealthy or blessed with a large congregation. Its endowment consists of a few shares of oil company stock yielding, in best years, just over one hundred dollars.

The philosophy, born in the talk-back when it was re-established in the mid-1950s, is that, since the church exists for laymen, laymen logically should direct and play important parts in its operation.

With seventy-one pledging members now, the congregation hasn't felt it can afford to call a regular minister. It does what it believes is the next best thing.

The second Sunday of each month, the Massachusetts-Connecticut Universalist Convention supplies a minister. The New England Unitarian Association sends a minister the fourth Sunday of each month.

All other Sundays see lay people doing the service and sermon. They're encouraged to depart from standard orders of service—and they do. A husband and wife, for example, were never impressed with hymns. They conducted a stirring service completely without hymns—and the congregation didn't object at all.

One of the members is a tympanist by avocation. Another is fond of Shakespearean readings. They got together, produced a group of readers and musicians and adapted *The Tragedy of Dr. Faustus* as a service. People were so impressed that the same team later collaborated on the book of *Job*.

Their theory is that drama makes great contributions to religion. When combined with music, the result is both intellectually and spiritually stimulating. The music, incidentally, was original and, in addition to percussion instruments, featured the church organ and a talented flute soloist from the Hartford Symphony Orchestra.

Do-it-yourself doesn't end there in All Souls' churchmanship.

Since it didn't have the money for a minister, the church council felt it could devote some of the income to refurbishing the church, keeping it in the best possible condition.

A group of men assembled by William F. Fargo, Sr., the carpenter's unionist mentioned earlier and who now is church president, created a nursery playroom in the basement, refinished the floor, walls and ceiling of the church hall and performed other refurbishing tasks.

It is estimated that improvements valued at ten thousand dollars have been made in the past three years, with the actual cost to the church placed at a fraction of this sum. Moreover, other jobs, done by professionals, have resulted in complete repointing of the brickwork, a new oil tank installation, laying of new carpet in the sanctuary, a new electrical system and other maintenance items.

With these expenses past, the church now strives toward a ten thousand dollar budget for the fiscal year beginning April 1. Included in this is a "layaway" fund to meet future growth needs—including the building up of sufficient surplus so that a minister can be called if the church so votes.

Not everything goes smoothly, naturally. All Souls members are continuously in debate about the propriety of calling a regular minister. Some feel lay leadership might suffer. Since none can escape the obvious difficulties of the Church School, of administration of church affairs, of trying to offer spiritual guidance to members—of doing these things without a trained minister—the question never evaporates.

In a sense this could be called a first church of *crises*—something's always turning up to present new and challenging situations which members must solve.

There was the Sunday, for example, when the inside oil tank sprang a leak. Without daily custodial help, there was nothing to do except shuck the Sunday best and clean it up. The men who performed this messy chore came upstairs grimy but grinning. They went on to better things in later weeks—such as preaching a sermon.

Then there was the laugh-provoking situation when the lights suddenly went out just as a guest minister was reaching the high point of a sermon giving his intimations of immortality. He laughed, too, and when the lights went on again his audience was just as attentive as before.

The organ, a venerable tall-piped instrument in the church since it was dedicated 51 years ago, became completely inoperable when the temperature dipped below zero on several successive days this winter. What of it? All Souls sang a cappella, if somewhat off-key.

Visitors familiar with the workings of this unique parish believe this facing of *crises* has cemented a strong bond among members of the congregation. Most supply ministers say they like to come to preach in New London "where," one has said, "you get the feeling people are really interested in what you have to say."

The membership role of 71 isn't exactly a solid figure to use when measuring All Souls. Church attendance averages 45 per Sunday. In addition, there are six Church School classes plus a nursery (the latter in rented space at the nearby YWCA) which draw more than 50 children weekly. Everybody agrees that the unsung heroes and heroines of the Church School—the teaching staff—have the most difficult of all the volunteer jobs in the church. Nobody, at this juncture, is quite sure what to do to ease that burden.

There is a rapid turnover in membership. New London is the home of the Coast Guard Academy, a headquarters for the North Atlantic Fleet's submarine service, and the research labs of the Underwater Sound Laboratories, a Navy project. It has Connecticut College and Mitchell College within its boundaries. Across the Thames River are the plants of General Dynamics Corp.'s Electric Boat Division, builders of nuclear and Polaris submarines; of Chas. Pfizer and its new research laboratory, of Dow Chemical Co.'s synthetics operation. People come and go.

But All Souls does have a sound and solid cadre of New Londoners who have been associated with it since childhood.

Liberal religion has been a positive force here since 1843 when a Universalist fellowship was formed. In 1895, a Unitarian fellowship was formed. Unitarians and Universalists got together in a federated church in 1910—one of the nation's first such federations—and they've operated harmoniously ever since.

The latest project is a round-table conducted every two weeks in forum fashion. Community leaders are invited to discuss secular subjects and the round-table is open to the public. It started with a handful in attendance; the most recent drew more than 40 people who, in the talk-back tradition of the regular church service, contributed their ideas on the subject under discussion.

The federating founders of five decades and one year ago named their church well. All Souls is *all souls* because all souls in it work to keep it useful and growing.

# We Support Dana Greeley, and Here's Why

### Best Qualified

I am supporting Dana Greeley for the presidency of our consolidated denomination because I believe he is the best qualified for the job.

This does not mean that we have no other able leaders in our midst nor does it mean that Dana Greeley necessarily outranks all others in all areas of presidential responsibility.

It does mean that he brings to the job an assortment of qualifications which I believe make him singularly suited for the presidency at this historic juncture.

To mention a few: there is his thorough knowledge of both denominations stemming from active participation in the movement for merger and his intimate acquaintance with the problems that confront us at this time. There is his deep devotion to and untiring enthusiasm for the cause of liberal religion. Above all, there is his proven ability to surround himself with expert advisers and his readiness to adopt their views (even if they go counter to his original position) inspiring all with a sense of service.

G. Peter Fleck, *Layman,*
*Plainfield, N.J.*
*Unitarian Church;*
*Member, American Unitarian*
*Association Board of Directors.*

### Unique Experience

We need Dana Greeley as president of our new association because of his unique experience. On the recommendation of our two boards and the Coordinating Committee, Dana Greeley and Philip Giles have proceeded apace to consolidate our various administrative departments. Dana Greeley has worked intimately and cooperatively with both staffs.

Even more, we need the qualities that Dana Greeley brings to this office. A man of deep conviction, he holds his convictions in such a way that he offers cooperation and good will to people of varied opinions. He conciliates his enemies, he is big enough to take criticism, to accept reversals and to work closely with those who have criticized and opposed him. Three years' service on the A. U. A. Board under his leadership has convinced me of the value of these qualities. He is also a man of ideas and imagination. If you say that he has had some poor ideas, I must answer "God help us when we have a president with so few ideas that none of them are bad!"

Rev. William P. Jenkins,
*Minister, Rochester, N. Y.*
*Unitarian Church;*
*Member, American Unitarian*
*Association Board of Directors*

### Great Expectations

As a Universalist who cherishes great expectations for the Unitarian Universalist Association, I endorse Dana Greeley as the man who can offer strong, resourceful leadership for our new enterprise in liberal religion. His inside knowledge, which comes from actual administrative responsibility, will be of the highest importance in the transitional period ahead. He is already intelligently and energetically engaged in the process of helping to weld together Unitarian and Universalist strengths for the task of the future. His searching and sympathetic concern about the Plan of Consolidation at every stage of its development has given him trustworthy insight into its structure and purpose.

Dana Greeley, a lifetime Unitarian, has a warm and deep appreciation for the values and concerns of Universalism. I think he will bring wise sensitivity and understanding into the many conversations that must take place between Unitarians and Universalists as they move into the next dimension of their common history.

Dana Greeley is a vigorous, forthright, liberal spokesman who is alive to the issues and problems of our day.

Dr. Max A. Kapp,
*St. Lawrence University*
*Canton, New York*

### Vision

The most striking thing about Dana Greeley, from my observation, is his vision. His is that rare quality of seeing outward toward the horizons in all directions. The creation of the six new commissions on "The Free Church in a Changing World" is but one excellent example of this. Not content simply to operate the ecclesiastical machinery (it *was* doing rather well, after all), Dana has insisted that we pool our best insights for the next generations of liberals and that we go about it in the most orderly, rational and efficient way.

I have watched Dana Greeley participate in enough groups now to add that his vision is "infectious." Here is high seriousness, balanced by good-natured humility. A denomination as diverse as ours needs precisely that kind of leadership which will see, respect and understand our differences and yet be capable of drawing together our enthusiasms into common actions. Part of the secret seems to be his ability to dispense with trivial matters with dispatch and thus bring significant matters before people while their energy and collective wisdom run high. This infectious vision of Dana's wears well.

Dr. Robert Tapp, *Universalist;*
*Department of Religion, Scripps*
*College, Claremont, California*

# The Major Issues Facing Us

William B. Rice, s.t.d.
*Nominee for President*
*Unitarian Universalist Association*

By the time this is printed, the Reports of the Interim Committees should be distributed, and our hope is that you are giving them serious study. At our Organizing Meeting in May, we are to consider them and pass them on to our new Board with recommendations. Thus we shall share in the shaping of our new Association. In many ways the very character of your Association will be determined by your actions. With your guidance, we of the Merger Commission created the Constitution and By-Laws of a democratic and dynamic organization. The Interim Committees have now presented the pattern which they think will insure that basic principle. Also the choice you will make for the chief administrative officer will have a profound effect on our immediate future.

While the Staffs of both the AUA and the UCA will carry over, the choice of President will have an influence on how the Interim Committee reports are put into effect and how the combined Staff is put to work to serve you. There are issues to be resolved and voting should follow decisions on issues rather than be swayed by sentiment.

*1. Should the President be one who carries, inevitably, into the new Association the patterns of either of the former groups or should he be one more prepared to do a new job in a new and creative situation? You must decide.*

*2. Should the President be a person committed to Committee Two's concept of a truly democratic organization or should the trend be to greater centralization of authority? You must decide.*

*3. Should we continue the custom followed in one denomination of President and Board "telling" the Association what policies have been set up or should we expect the Association to make basic decisions on major policies?*

*4. Should financial reports be presented in complete and understandable fashion to the Association well before the Assembly Meeting?*

*5. Should we raise funds after the Assembly has committed itself to the need and goal or should we send out arbitrary requests?*

*6. Should we limit the right of Regions to govern themselves or should we encourage open and responsible democratic action at every level of our entire structure?*

A letter has gone to all ministers and church officials spelling out these questions in detail. If any one wishes a copy, write to me at 309 Washington Street, Wellesley Hills 81, Massachusetts.

These are very real issues which you must consider in the next few weeks. The future rests upon your decisions.

Liberal religion has a unique opportunity at the moment. Orthodox Protestantism has retreated from the fairly liberal position into which it ventured a generation ago. This new conservatism will not be acceptable to those of liberal tendencies within orthodoxy who were inclined to stay there rather than go through the difficult task of breaking precious ties. The mass religiosity of our culture is coming clear to sensitive people as the sham that it is. There is already a movement towards honest liberalism with a great concern for the hosts of mankind who are struggling for freedom and fulfillment.

We have a clear duty ahead. We must be prepared to be an Association of churches which speaks directly to the need of modern man for a faith which touches his heart, challenges his mind and gives him meaningful work in the struggle for the Kingdom of God.

# Universalist Service Committee

## Road to Ramapuram

*From a report by*

LUCILLE SMITH *and* MARJORIE BANKS

Our driver tooted the horn persistently but not raucously as we rode through the countryside passing many people. They were in bulloch carts, on bicycles, or walking along the roadsides. The field women in their sarees, the men in lungees (cotton shirts) or the men and children with almost bare bodies always looked sinewy and graceful, we thought. Paddy fields in small rectangles were sometimes light green showing each new transplanted shoot. Other paddies were full grown making a heavy dark green stand. The car pulled under the shade of a "pepper" tree and there, across the fields, under the cocoanut palms were the thatched roofs of Ramapuram.

Making sure we had our own boiled water supply to quench our thirst under the hot sun, we started single file down the path as it dipped to the level of the paddy. We were going up next over the longer route the road would follow to escape the floods in the rainy season. This was soon to be a road built by the labor of the villagers who would thereby earn about 1¼ rupees (25¢) a day during the off season when they were otherwise unemployed. The Service Committee would be meeting the expense of the road building, we appreciated. Dr. Balasundaram pointed to one critical stretch where a villager had finally contributed a precious small parcel. This would enable the road to go from the village through to the main road.

One lady gave the greeting of palms pressed together. "Varnekum" she said as she smiled. We found ourselves sitting in the shade of her porch and asking her about her children. All the villagers had gathered around as the conversation was everybody's business apparently.

"What do you think the village needs most?" we inquired with the help of Dr. Balasundaram's interpretation into Tamil. "We need the road," they said with one accord.

"What else does the village need?" we asked.

"Look there," they said pointing to an outdoor electric fixture and the transformer. "The Block Development* says we must pay for the meters and the street lights. This costs 300 rupees ($60). We only get about a rupee or so (20¢-25¢) for a day's work—we can't pay so much. You know the snakes come out at night so we must stay inside after dark," she continued with others chiming in. "With the lights we can walk outside safely. When we have the road we can work late away from our village and not be afraid coming home after dark."

Our hostess' son, Wanir Radi, maybe 18 years old was watching us sharply—we looked at him inquiringly.

"What would you like to tell us?" we asked.

"Why do you think I am home in the midlle of the day?" he parried. "Why are so many of us here? Do you think we like to be idle? What we want is work to do." Dr. Balasundaram explained that there was 40% unemployment in the village now during the off season.

We proceeded slowly through the Hindu sector of the village and in an open space saw the Hindu temple with the large ablution pool in front of it. Dr. Balasundaram made it possible for us to have the rare privilege of going into the inner sanctuary. The village priest carried an oil wick flame into the dark interior. He was preceded by an assistant ringing a bell while the priest himself chanted and lighted incense. We realized that this was an experience in touch with the gods and very sacred. As we left we touched the ashes beneath the flame and marked our foreheads. This was a sharing of cultures—a lasting memory.

A haryan ("Child of God" as called by Gandhi, formerly named "untouchable") stood up hesitantly, pressed his palms together in greeting and hoped he would be noticed.

"Would you like to tell us something?" we inquired.

"Could our part of the village have the street lights?" he asked.

"Do you think you and your neighbors could save 10% of the cost from the road making—about 30 rupees altogether?" we asked. A brief consultation followed.

"Yes, we agree to do that," he promised.

The Hindu sector also agreed to do their share.

"Your friends in America, the Universalists, would like to contribute the balance when you have gotten together the first 10%," we agreed.

Apparently enthusiasm was running high and it looked as if the lights would shine on the streets of Ramapuram—both sectors—within another two weeks!

The school children did a lovely little dance and everyone was happy.

* A block consists of about 65,000 inhabitants in 100 or more villages. The block has a primary center and three or four sub-centers. See *Pilot Project India* by Albert Mayer.

# Editorials

## Alice E. Dorr

There are moments when it is difficult to find words with which to bring our feelings to the surface. I find this so in trying to express our appreciation for Alice Dorr. We know that something has gone out of our lives and there are no words which can lessen that emptiness. What does one say?

But as I searched and groped, I found there was no need for words of ours. She said them to us, uttered them in the way she lived among us, in the kind of person she was. There is a kindliness and confidence within the shadows of this hour, for they are mingled with her courage, the strength of her affection, and the radiance of her smile. She prepared us for this hour, or for any darkness where we probe for meaning; and we trust the mystery surrounding us because she is part of it.

Like a precious gem, we turn our memory and how many are the facets of our experience which ask us to linger.

Alice Dorr loved life. Every moment was priceless to her. She had a sort of stubborn determination to make the best of whatever came. I recall the morning when she learned her time with us was limited, which, in her independent way, she insisted upon knowing. "What have I to complain about?", she said. "I have had a good life. I have traveled in many parts of the world. I have so many friends. Everything about it has been wonderful. And this, even *this*, is part of life."

Who of us has full knowledge of another's soul? There are secret places within us, inviolate worlds, where there are plains of silence and great mountains. Alice was reticent about these things, but she had known the touch of sorrow and disappointment as well as of mirth and gladness; she acepted them all as stages of life's journey.

There was a directness about her response to life and to people, a sort of brusqueness, an honesty of feeling which, as one came to understand, he learned to respect.

She had an astonishing sense of impatience with some of us who were caught in the tangle of feelings of self concern or discouragement. "Now you cut that out," she would say, "You get yourself together. Life has to go on, you know."

She never lost her sense of shared responsibility. Even the last time I spoke with her, after months of confinement in her home, bravely fighting pain, her concern was for the journal to which she devoted nearly fifteen years, many of them years of uncertainty; and always there was that fine and wonderful sense of loyalty to her co-workers.

There was an austerity about her, quickly beguiled by inner responsiveness. Her generosity was spontaneous. Her interest in her friends was boundless. One loved to watch her warm response to the ministers in our fellowship when they came to the office, or were brought to mind when a manuscript arrived. She had a deep compassion for troubled folk. She did whatever she could to help; and her heart was especially with the children.

There was always laughter in her perspective. She knew how to catch the humor in odd situations, and how to diminish some of our conceits. I recall her now, with smock and scissors and paste, making up the "dummy" of *The Leader*, removing some bit of arrogant phraseology from a manuscript, saying with tongue in cheek, "I'll cut him down to size!"

Our sympathy goes out to her cousin and the group of girls she called her family; and our gratitude for the tender care they provided.

And we remind ourselves that she has strengthened us by her own faith that life is good. She made us aware of the universe as though it were an old house in which other people had lived before us. There are tasks in the house, and laughter, and faith, and love, that make it into a home. The sense of that home embraces us now, giving us assurance that there are meanings behind the doors and warmth within the walls for us to live and to know.

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THE A. U. A. FIRST ELECTION

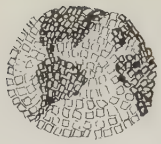
*Continued from page 83*

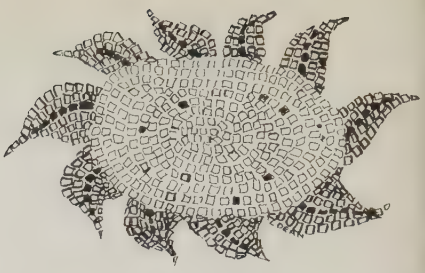
The two boards then concurred in placing both names in nomination, if the consent of each man could be obtained—to having his name placed in nomination by the joint boards in a contested election.

Universalists should know that although their elected trustees maintained what they felt to be an important position with regard to the matter of incumbency, there were diverse reasons that led to this position. These are not easy to report objectively as there is no record of the views expressed and memory must be trusted. Matters of personality which may color the campaign had little to do with the offering of the two candidates to the electorate. Many Universalists were known to feel that if the President of the A. U. A. were elected to the principal office in the new Association, Universalists might feel that they had been symbolically "swallowed up." It was equally felt that if the U. C. A. General Superintendent were to succeed to the key position, Unitarians might feel that their interests had not been given appropriate regard. And some of the Board, as the writer (who has been in a merged Uni-Uni church for nearly four years), had experienced some of the problems in merger in the area of leadership.

Whatever the outcome, contested elections are nothing new to Universalists; and it is certainly the paramount hope of all concerned that the contested election for the U. U. A. presidency will find us wholeheartedly committed to our new Association and its duly elected leadership in May—that together, we may make it a powerful and effective instrument of the liberal faith!

# RELIGIOUS EDUCATION





## A Church and an Idea

This is the story of a church school and an idea—The First Unitarian Church of Portland, Oregon, and its project of creating a large mosaic mural for the patio that is seen from the Children's Chapel.

In the fall of 1958, we presented our idea to the children. An architect in our church, Mr. Lewis Crutcher, agreed to act as artist. He spent a morning or two with each of the classes from kindergarten through fourth grade, the age he felt would be most imaginative and uninhibited. He went into each classroom and merely said, "Draw what you think is beautiful, or that reminds you of God." At no time did the children have more instruction than this.

We soon had hundreds of designs and felt we were ready for the next step—putting the actual design together. Mr. Crutcher took all the sketches and separated them into subjects: all those that pertained to the sea, the land, the air, or man-made objects. He then evolved the mural itself: twenty feet long and six feet high!

The mural shows the child's world of nature, then his world of man-made structures, and again, his world of nature. There are the sea, fish, cars, boats, rocks, a graveyard, a church, flowers, a beautiful butterfly and a scary black spider—and much else. When the completed drawing was shown to Dr. Richard M. Steiner, the minister, he immediately said, "Let's name the mural 'God is Everywhere.' This is what the children have drawn." And, so, our mural was named.

We used large quantities of natural stones and shells, all brought in by the children or adults of the church. At one time our collection of rocks and shells seemed about to take over the entire church.

With our design completed and the rocks and shells collected, we now asked the mothers to volunteer their time. We worked every Thursday and Sunday morning for an entire fall doing nothing but separating the rocks and shells for color. It was a project to be enjoyed, not hurried.

While the rocks were being sorted, we worked out the mechanical details. The specifications of the twenty plaques and the heavy steel scaffolding on which they would hang were drawn to scale and sent out for bids. We had the steel fabricators come and erect the steel supports. Our plaques, made of steel-reinforced concrete, were delivered and stored in the mosaic room together with the vast quantities of rocks and shells.

We were beginning to resemble a construction company rather than a church. Interest, that waned a bit during the sorting of the rocks, now began to quicken. There was never a Sunday when children and adults alike did not make trips to the room.

In combination with our natural materials, we decided to use the same kind of tile that was used in the old Byzantine mosaics—*smalti*, a lovely, hard glass tile with unexcelled brilliance and color. We used this tile only for color areas that could not be achieved in natural materials.

We now started to put more ages to work. The LRYers projected each plaque design, with an opaque projector, onto a sheet of paper the same size as the plaque. Then each class chose the plaque it wanted to work on and took the rocks and tiles for that plaque. Each room had two plaques under construction for many weeks.

We believe that one of our best decisions was to let the children lay out the material "dry" (without working in cement) first. It gave even the young child the opportunity to handle and place material, and meant that there was no hurry and no need to be exacting.

With the layout completed, we were ready to start the cement work. A group of fathers versed themselves in the technique of mixing cement mortar to the best consistency. We also wanted background colors and needed to work in one color at a time since this mortar would act as both adhesive and grout for the finished design.

The plaques were scrubbed clean by the LRY boys and one father, and painted with bonding adhesive, then spread with cement. Mr. Crutcher sketched from the design onto the wet cement. Beside each plaque was the board holding the projected paper design with the stones laid out on it. We brought in groups of children from the sixth, seventh, and eighth grade classes to actually transpose these materials into the cement.

When word went around that work had started, we had so many interested spectators that we had to ask them to watch through the windows! Each finished plaque was lifted outside and propped up in the patio to be seen. This part of the project went quickly. We started on May 8th and completed this part of the work on November 20th.

Finally we cleared our room and brought the twenty plaques in. They were then cleaned and siliconed on both sides. As soon as they were dry, the steel erectors came to put them in place. They cooperated far beyond the call of duty. They came in at 5 p.m. on a Saturday evening to start work, and finished it at 2 o'clock in the morning! That Sunday morning, December 4, 1960, two years and three months after we first talked about it to the children, they saw it completed.

MARGUERITE HESSLER, *Portland, Oregon*

## IN PLACE OF FOLLY

Norman Cousins

Harper and Bros.
New York, N. Y., 1961
Price $3.00

"All things are possible if we don't crave the distinction of being the last generation of men on earth," writes Norman Cousins in bringing together in this book the essential problems of our atomic age and presenting us with a clear specific statement of alternatives.

Our original error in the bombing of Hiroshima without United Nation's sanction, as advocated by the atomic scientists, had led to an armaments race that presents no solution but atomic war. But as Cousins points out, nuclear explosives are not the only horrors of modern warfare. Chemical, biological and radiological techniques enable a nation to dispense nerve gas, virus and bacterial epidemics and radioactive isotopes to annihilate large segments of a population *but* leaving industrial centers and equipment intact. Indeed, danger from past and present testing programs, though disputable, is a present real threat to present and future generations and capable of doing in "peace" what can be done in war.

Alternatives to this devastating state of affairs calls on man's ability to rouse himself from his lethargy and use the ultimate in human genius to solve the problems of the atomic age. Norman Cousins advocates changing the rather weak structure of the United Nations to one with the authority of a strong central government, and places emphasis on the plan advanced by Grenville Clark and Louis Sohn in their book *World Peace Through World Law,* in which the U. N. would be all-inclusive and through which nations would comply with a world-wide disarmament plan.

The Clark-Sohn plan provides for fair representation, an International Court of Justice, and a U. N. Peace Force. Such a plan would not be a threat to national sovereignty since nations would continue to pursue their own means of solving internal problems, the U. N. dealing with those things which are between nations.

Yet, we must know the real enemy. As the author says,

*The enemy is many people. He is a man whose only concern about the world is that it stay in one piece during his own lifetime. . . The enemy is a man who not only believes in his own helplessness but actually worships it. . . The enemy is a man who has a total willingness to delegate his worries about the world to officialdom. . . The enemy is any man in government . . . who keeps waiting for a public mandate before he can develop big ideas of his own. . . The enemy is any man in the pulpit who by his words and acts encourages his congregation to believe that the main purpose of the church or synagogue is to provide social respectability for its members. . . At a time when everything we are and everything we have are in jeopardy, it may help to know the faces of the enemy.*

MARILYN J. WOLLEY

## MAN AND HIS BODY

Benjamin F. Miller, M.D.
and Ruth Goode

Simon and Schuster
New York, N. Y., 1960

Fears have been expressed that the increasingly penetrating scientific analysis of nature and life would destroy the spirit of awe which is the foundation stone of religion. *Man and His Body* by Benjamin F. Miller, M.D., and Ruth Goode should dispell any lingering fragments of such 19th century misgivings.

Dr. Miller is one of the leading scientific figures of our day and the Director of the May Institute for Medical Research of Cincinnati, Ohio. His book is based upon the latest discoveries and pre-suppositions of the biological laboratory, but it can not other than contribute to the reader's appreciation of himself and his fellows as creatures of unimaginable wonder and worth. It even places before us the great ethical challenges of the modern age.

The book is written with amazing simplicity and poetic beauty. Anyone with a high school education could gain from it an understanding, and an appreciative understanding, of such intricate subjects as the molecular arrangement of animo-acids or the manner in which the nervous system controls the inter-relationships of our complex organism. It does not talk down, but it imaginatively uplifts the layman that he may look at every aspect of life as seen in the 20th century through the eyes of the specialized scholar.

Even the Table of Contents is imaginative and poetic. Chapter headings include such provocative titles as: "Co-existence in the Microcosm," "Ordinary Star-Stuff," "A Billion Quiet Fires," "Our Mysterious Master" and "The Unique You."

Here is an excellent resource book for the Sunday School teacher who has a class exploring *How Miracles Abound.* It can help him or her to escape from the all-too-common tendency to treat physical truths prosaically and mechanistically. Certainly, it contributes to an awareness of what I have called "the third dimension" of Universalism which is the sanctity of all parts of the person. The organs and processes of life which lost respectability in the Victorian Age are here restored to positions of dignity and equal status in the picture of life.

ALBERT Q. PERRY

# ASSOCIATION OF UNIVERSALIST WOMEN

16 BEACON STREET BOSTON 8, MASSACHUSETTS

## . . . On a Quiet Country Road in North Oxford

On the eve of the Civil War Centennial, Universalists are reminded of the treasure house of history which has been accumulated at the Clara Barton Homestead—her birthplace—which is owned, maintained and kept open to visitors by The Association of Universalist Women.

Clara Barton rightly shares in the commemoration of those connected with the war, and numerous items directly connected with her wartime activities have been given to The Association through the generosity of her grandniece, Miss Saidee Riccius of Worcester, and other Barton relatives whose interest she has stimulated.

Visitors who register in the guest book sit at the portable desk which Captain David Barton made for his sister and which she carried with her and used during the war. They may well think, for a moment, of that tiny "stalwart" who, at this same desk, wrote so urgently of her needs for the poorly equipped shelters where she was tending the wounded.

In the little room in which she was born on Christmas Day, in 1821, is a handmade quilt pieced from somber browns and dull calicoes, and presented to Clara Barton by the Grand Army Posts of New England at the Clara Barton Encampment in Warren, Massachusetts, August 27, 1868. Each block in its white center has inked upon it the name of the company, regiment and post commander presenting it. This practical evidence of esteem and affection for Miss Barton remained for some time at her Glen Echo home outside Washington, but was later presented to the Birthplace by Miss Hubbell, niece of Dr. J. C. Hubbell, secretary to Clara Barton for many years.

Treasured together with volumes on the Civil War and on the life and work of Miss Barton—many of these first editions—are pictures of barracks in Baltimore where great preparations were made for her visit, pictures of the monument at Andersonville, Georgia, and a list of men buried at Andersonville. This list was compiled and printed under Clara Barton's direction when she found a discharged prisoner from Andersonville who had kept a secret record of the burial sites of many men. Because of its rarity, this pamphlet, presented by Mrs. Marietta Wilkins, is one of our most valuable possessions.

Among other valuable items, recently given by Miss Riccius, are two "Rolls of Missing Men:" Roll No. 3 listing "Officers and regulars from Conn. to N. Y." and Roll No. 4, "N. Y. cont'd. to Wisconsin and U. S. Navy." At the head of the list is a letter of directions by Clara Barton and a request that it be posted in a safe and conspicuous place.

With these rare lists was a pamphlet, "Memorial of Clara Barton," Senate document, 40th Congress, 3rd Session, relative to reimbursement to her for expenditures, and to an appeal by Clara Barton for legislation remedying defects in laws relating to bounties, back pay and pensions.

Besides these mementos directly connected with Miss Barton there are several others treasured by the Barton family and given to the Birthplace. In the parlor hang the saber, sash and commission of her brother, Captain David Barton, signed by Abraham Lincoln and Secretary Stanton.

In the Stephen E. Barton Room, together with miscellaneous items belonging to this favorite nephew, a son of Captain David, is the framed Post Pass 829 for transportation by the Steamer Fulton to Hilton Head, S. C., for Stephen E. Barton, dated December 20, 1863, and giving the bearer's age as 14. This pass was issued when Clara Barton kept the promise she had made to eleven-year-old Stephen to send for him as soon as he was old enough to enlist. He served at first in the Quartermasters Corps with which his father was connected, but very soon became a telegrapher as the framed U. S. Civil War Telegrapher's membership certificate attests.

With the articles could be listed a miscellany acquired from various sources, including a wooden powder horn belonging to Albert Clark who must have borne a charmed life for he served more than three years and was in most of the famed battles, "having men killed at his right, left and rear and two guns shot from his hand but never a bullet touched his clothes."

The centennial year also commemorates the 30th year of operation for the Clara Barton Birthplace Camp for Diabetic Girls, established on the grounds of the Birthplace by The Association, in the spirit of mercy and idealism exemplified by this noted Universalist woman. It is expected that the annual Flag Day program at the Camps and the Birthplace, to be celebrated on June 10th, and open to all visitors, will be given special significance this year as it relates to the Civil War Centennial.

Mrs. Harris Rice
*Birthplace Chairman*
*Camps Committee*

# News

## of Churches and Church People

### John D. Brush to Head Universalist Develpment Program

A onetime Universalist minister who became a leading industrialist has been named general chairman of the Universalist Development Program, a campaign to build financial muscle into the denomination.

John D. Brush, Sr., founder and president of a Rochester, N.Y., company which makes fireproof safes, was named to lead a continent-wide appeal in a joint announcement by Dr. Carleton M. Fisher of Wausau, Wis., President of the Universalist Church of America, and Dr. Philip R. Giles, General Superintendent.

Mr. Brush was graduated in 1923 from the Theological School of St. Lawrence University, Canton, N.Y., and he now serves on the university's board of trustees. He occupied ministerial posts for eight years until 1931, when he founded the John D. Brush Company.

For the past several years, Unitarians have been raising a Development Fund to strengthen the denomination for a new and enlarged role in liberal religion. Universalists, now undertaking their share of the muscle-building effort, will seek funds for ministerial recruitment, minister's pensions, religious education services, the Universalist Service Program which aids underprivileged groups in many parts of the world and in the United States, building loans and revitalization programs for local churches, extension services and public and denominational information programs, and for a survey of the future directions of Universalism and liberal religion.

Named to a steering committee to aid Mr. Brush were Dr. Carl A. Bays, Urbana, Ill., chairman; Harold Austin, Swampscott, Mass.; Wayne Bradley, Trumbull, Conn.; Dr. Robert Cummins, Bowdoinham, Me.; Ralph Dennis, Lynn, Mass.; John E. Hamm, Jr., Cleveland, Ohio; Dr. Frederick Libby Harrison, Boston; Leland Smith, Attleboro, Mass.; Dr. Carl H. Olson, Minneapolis, Minn.; Rev. Melvin C. Van de Workeen, Universalist Headquarters in Boston; Dr. Fisher and Dr. Giles.

Mr. Brush said additional campaign appointments will be announced in the near future. Organizational meetings are scheduled for April 6-7, Chicago; April 15, Boston; April 22, Springfield, Mass.; and April 29, Columbus, Ohio.

### Coordinating Committee Report

The structure of a new Unitarian Universalist Association was sketched and its functions were traced in a report by the Coordinating Committee on Consolidation in mid-February. The document was to recap the reports of five interim study committees being prepared for distribution to churches and fellowships about March 1.

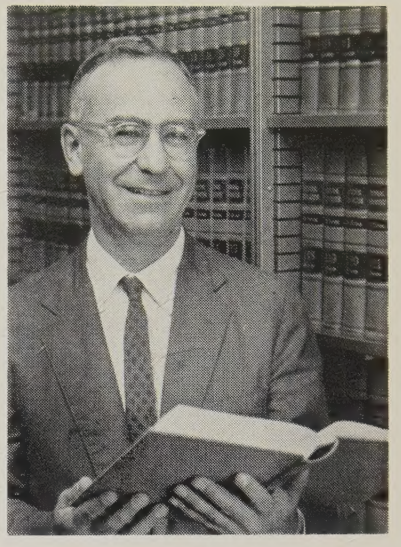
The plan will go before the organizing meeting of the new association May 11-13 in Boston. There delegates will have an opportunity to approve or make additional recommendations. The document and the First Delegates recommendations would go to the new association's Board of Trustees for implementation at its discretion.

The board is scheduled to hold its first meetings May 13, 14 and 15.

The Interim Committee on Mode of Organization's report described the philosophy and structure of the recommended administrative organization in considerable detail.

### New York Convention

The 135th sessions of the New York State Conventions of Universalists will be held at the Universalist Church in Binghamton, New York, April 13 through April 16, 1961.



*Justice Lee Loevinger has been appointed United States Attorney-General in charge of the Justice Department's Anti-Trust Division.*

*Loevinger is a member of the Minneapolis Unitarian Society. His address, "The Rule of Law in the World Today," appeared in the* UNIVERSALIST LEADER, *October, 1960.*

### Massachusetts Convention

The 102nd Annual Sessions of the Massachusetts Universalist Convention will be held at the First Universalist Church, 31 North Main St., Orange, Massachusetts, May 26, and 27, 1961.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the convention; (b) three lay delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) one lay delegate from each affiliated fellowship unit and such delegate shall be a member of the fellowship unit which he represents and duly accredited and supported by authority of the clerk of the Fellowship unit; (d) officers and trustees of the Convention, and members of the Committee on Fellowship.

DONALD A. DEANE, *Secretary*

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**Worship** 11 a.m.

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## Obituary

### Miss Hattie Miller

Miss Hattie Miller died in Valley Stream, N. Y., Jan. 1, 1961. Miss Miller was born in White Plains, N. Y., Nov. 10, 1863.

She served on the Board of Chapin Home for over 60 years and was one of the founders of the Murray Grove Association. She was for many years, an active participant in the work of the A.U.W. in the Metropolitan area, an ardent supporter of the Theological School at St. Lawrence University. Her loyalty and generosity were much in evidence in hospital and club work.

Services were held at her home, conducted by the Rev. Kenneth J. Smith, minister of the Floral Park Universalist Church and Dr. Cornelius Greenway, minister of All Soul's Universalist Church, Brooklyn, N. Y. Committal services at Cypress Hills Cemetery, Brooklyn, N. Y., were conducted by the Rev. Paul Sartario, minister of the Grace Methodist Church of Valley Stream.

### New York Fellowship

The New York Fellowship Committee accepted a letter of transfer for Carl Westman on Feb. 5, 1961, from Ohio.

MAURICE W. COBB, *Secretary*

### Ohio Fellowship Committee

The Ohio Fellowship Committee has accepted the Rev. Joseph Schneiders from Michigan, granted a Letter of Transfer for the Rev. Carl J. Westman to New York, and granted a renewal of a Letter of License to George R. Easterling.

SADIE B. BURGESS, *Secretary*

### Horace Greeley Stamp

On February 3rd a four-cent commemorative stamp was issued honoring Horace Greeley, active Universalist, Editor of the *New York Tribune* for thirty years, opposition candidate to Grant for the Presidency in 1872.

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# Universalist Churches

## When in Our Town Worship With Us

### California

*Pasadena*—11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

### Connecticut

*Bridgeport*—11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

*Stamford*—10:45 A.M.
Forest & Prospect Streets
Rev. John A. Farmakis

*West Hartford*—9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

### Maine

*Bangor*—10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

*Brunswick*—11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

*Caribou*—10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

*Portland*—11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

*Portland*—11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

*Rockland*—11 A.M.
Union Street
William J. Robbins, Ph. D.

### Maryland

*Silver Spring*—10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

### Massachusetts

*Attleboro*—9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

*Arlington*—10:45 A.M.
735 Massachusetts Avenue

*Lynn*—10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

*Malden*—10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

*Medford*—11 A.M.
29 Forest Street
Rev. Eugene S. Adams

*Melrose*—9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

*North Adams*—11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

*Salem*—10:45 A.M.
Rust Street
Dr. Arthur W. Webster

*Waltham*—11 A.M.
Church and School Streets
Rev. John Cummins

### Michigan

*Farmington*—11:00 A.M.
Church School—10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

### Minnesota

*Minneapolis*—9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

### New Hampshire

*Dover*—11 A.M.
Church School—11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

### New Jersey

*East Orange—Glen Ridge*—11 A.M.
Ridgewood Avenue and Glen Park Road
Rev. Wilbur P. Parker

### New York

*Floral Park*—11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

*Herkimer*—10:30 A.M.
Church School—9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

*Rochester*—11:00 A.M.
150 South Clinton Avenue
Church School—10:40 A.M.
Nursery during Church Service
Rev. Carl J. Westman

*Watertown*—10:30 A.M.
514 Washington Street
Church School—9:30 A.M.
Primary-Kindergarten—10:30 A.M.
Dr. John E. Wood

### North Carolina

*Clinton*—11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt

*Rocky Mount*—11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

### Ohio

*Akron*—10:45 A.M.
East Mill Street at Broadway

*Cincinnati*—11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

*North Olmsted*—11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

*Springfield*—10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

### Pennsylvania

*Philadelphia*—11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

### Rhode Island

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Voted to approve action of the Michigan Fellowship Committee in granting Reciprocal Fellowship to Walter Scott Mitchell. Voted to approve action of the Massachusetts Fellowship Committee in granting Reciprocal Fellowship to Robert E. Gussner. Voted to grant request of transfer of Harold Scott from jurisdiction of Central Fellowship Committee to Massachusetts. Voted to grant request of transfer of jurisdiction of Stanley Stall from Central Fellowship Committee to New York. Voted to grant request of Massachusetts Fellowship Committee to waive publication of notice prior to examination for ordination of Richard Drinon.

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